

THE  
DOCTRINE  
OF THE BEGIN-  
ning of CHRIST.

Short for memory, plaine for  
capacity, deliuered almost in the  
expresse words of the Text,  
for the more Authority.

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By Samuel Hieron Minister of the Gospell

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I COR 14, 20

*Brethren, bee not children in understanding; but as  
concerning maliciouſnesſe be children: but, in vn-  
derſtanding, be of a ripe age.*



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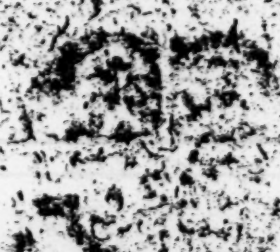
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DOCTOR  
OF THE  
LAW

Short for memory  
capable of being  
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DOCTOR  
OF THE  
LAW





## *An aduertisement to the Reader.*



Offer heere vnto thee, good Reader, this shorte Catechisme, neither preferring it before other the like Briefs of religion, neither yet equalling it to any, but I willingly submit it to thy iudgement, to place it in what ranke thou wilt. Only this, if thou art disposed after thou hast viewed the Title, to looke further into the thing it selfe, then I pray thee by the way, to take notice of this mine acquainting thee with the order and manner of that which followeth.

For order, it sheweth thee first, what was the excellencie of thy first

## *An Advertisement*

making by the eternall Trinity: Secondly, it discovereth the depth of misery, into which thou hast plunged thy selfe, by communicating with *Adams* disobedience, together with thy vtter disability, so much as by a thought to desire, or to deserue thine owne recovery. Thirdly, it pointeth out Christ vnto thee, whom GOD the Father hath sealed <sup>a</sup> to saue his people from their sinnes. <sup>b</sup> Fourthly, it maketh knowne vnto thee the sufficiency of his sacrifice, and the meanes of applying it to thine owne soule. Fifthly, it teacheth thee whence to expect faith, what meanes to vse for the attainement of it, and how to be assured that it is vnfaigned. Sixtly, because the end of the appearing of grace is, that we should deny vngodlinesse, therefore it vrgeth vpon thee the necessity of good workes, that so thou mayest be neither idle nor vnfruitfull in the knowledge of our Lord

John 6. 27.  
Matth. 1. 21.

Tit 2. 11, 2.



*to the Reader.*

Lord Iesus Christ. <sup>d</sup> Seuenthly, <sup>d 2 Pet. 1. 2.</sup>  
forasmuch as the way of the righte-  
ous shineth, as the light that shi-  
neth more & more vnto the perfect  
day <sup>c</sup>; therefore also it calleth upon <sup>c Prov. 4. 18.</sup>  
thee to grow in grace <sup>f</sup>; and enfor- <sup>f 2 Pet. 3. 18.</sup>  
meth thee by what helps thou  
maiest be led forward vnto per-  
fection. <sup>g</sup> Eightly, lest in this good <sup>g Heb. 6. 1.</sup>  
course, being encountred with vn-  
expected tribulations, thou shoul-  
dest be wearied and faint in thy  
mind <sup>h</sup>, it fore-aduiseth thee of the <sup>h Heb. 12. 3.</sup>  
certainty of diuers afflictions; and  
teacheth thee both how to frame  
thy selfe to the taking vp of thy  
crosse, and withall what quiet fruit <sup>i Heb. 12. 18.</sup>  
of righteousness to expect by be-  
ing exercised thereby <sup>i</sup>; In the mid-  
dest of all, still looking for the blef-  
sed hope and appearing of the glo-  
ry of the mighty God and of our <sup>k Tit. 2. 13.</sup>  
Saviour Iesus Christ <sup>k</sup>. Ninthly,  
and lastly, the generall direction for  
holinesse and righteousness, it ap-  
plieth to particulars, both to thy  
daily

## *An advertisement*

Phil. 1. 27.

Rom. 6. 17.

daily carriage in the vse of things indifferent, as apparell, meat, recreation, rest; and to thine age, quality and calling: that so in euery respect thy conuersation may bee such as becommeth the Gospel<sup>1</sup>. This is the course and summe of this forme of holy doctrine, whereunto my desire is to deliuer thee<sup>m</sup>, and in which I perswade my selfe I haue comprised the full summe of true Religion.

Now for the manner of it. I haue as neere as I could possibly, in each answer kept my selfe to the words of the holy Text: Thou shalt finde me to haue failed in a very few: and yet in those if thou conferre with that place to which I refer thee, thou shalt finde me not to haue erred from the meaning of the spirit of God therein. The reason of this course is, first to acquaint thee with the language of the Scripture. Secondly, that each point



*to the Reader.*

point may haue the more credit,  
when thy conscience shall see and  
heare as it were, GOD him selfe  
speaking of euery answere.

Thirdly, that thou maiest ac-  
knowledge, that (which many in  
their ignorance will not beleue)  
the Scripture is a rich store-house,  
affording directions for euery par-  
ticular.

Now where I haue supposed  
some word or speeches to bee such  
as might breed thee some trouble,  
being rightly vnderstood, I  
haue in the margine (as it were)  
teached thee a light for the cleer-  
ing of all such darker places, that  
thou mightst both know the sense,  
and acknowledge the certenty,  
of those things wherein my de- # 2 Tim. 27.  
fire is thou maist be instructed. This  
is all whereof I haue to admonish  
thee: proceed now, in Gods name,  
to the perusing of the thing it selfe: o Luke 1. 4.  
and the Lord giue thee vnderstan-  
ding in all things. o All that I de-  
fire

*An advertisement, &c.*

fire of thee (by the way of recompence) for my endeaour to doe thee good, is, that thou wouldest strue with mee by prayers to God for mee, that I may fulfill the Ministry which I haue receiued in the Lord: And so I commend thee to him and to the word of his grace; wishing thee an inheritance among them that are sanctified.

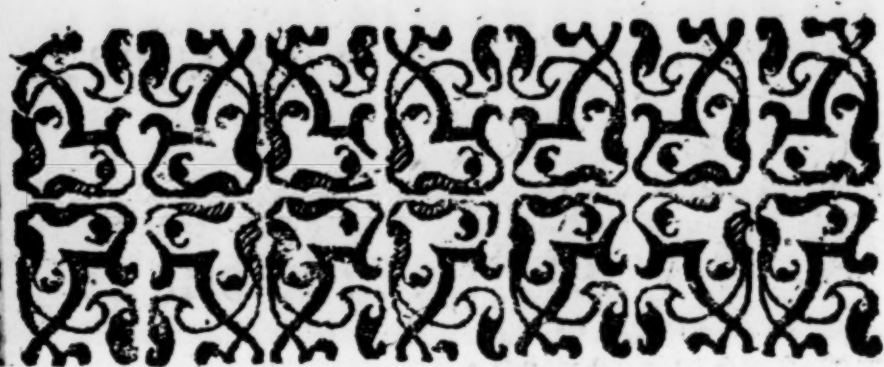
[Col. 4. 27.]

[1st 20. 3.]

*Modbury in Devon.  
the fourth of August, 1604.*

*Thine in the Lord,  
Samuel Hieron.*





# THE DOCTRINE of the beginning of CHRIST.

Question.

Ho made man?

A. The Lord  
God, <sup>a</sup> Gen. 2. 7.

Q. What is God? <sup>a</sup> Therefore ought

A. The Almighty, <sup>b</sup> which is, which was, and <sup>c</sup> which is to come <sup>c</sup>. Reuel. 1. 8. <sup>a</sup> Therefore ought we to be cheere-  
full in the service  
of God, *Psalme*  
106. 1, 2, 3.

Q. How many persons bee  
there in the God-head? <sup>b</sup> Able to doe  
whatsoever he  
will, *Psal. 135. 6.*

A. Three <sup>d</sup>: the Father, the <sup>c</sup> To this agree the  
Gods name; I  
<sup>a</sup> Am, *Exod. 3. 14.* <sup>d</sup> A person is a distinct substance,  
having in it the whole God-head.

And,

# The Doctrine of the

**e** The Sonne so called: *John* 1. 1. because he is the expresse Image of his Father, euen as a word is of the speakers minde.

**f** Who are Christians.

**g** For his owne glories sake.

**b** That teacheth humilitie.

*Gen.* 18. 27.

**i** Of that glorious estate which standeth in ha-ving fellowship with God.

**k** That is, this stripping of man from his first excellencie.

**Word e**, and the holy Ghost. *1. Ioh.* 5. 7.

**Q.** Are there then three Gods?

**A.** To vs *f* there is but one God: *1. Cor.* 8. 6.

**Q.** Wherefore did God make man?

**A.** For his owne sake: *g* *Prou.* 16. 4.

**Q.** Whereof was man made?

**A.** Of the dust of the ground: *b* *Gen.* 2. 7.

**Q.** After what fashion did God make man?

**A.** In his owne Image: *Gen.* 1. 27.

**Q.** What was this Image especially?

**A.** Righteousnesse and true holinesse, *Ephes.* 4. 24.

**Q.** Doth this Image of God abide still in our nature?

**A.** We all haue sinned, and are depriued of the glory: *i of God: *Rom.* 3. 23.*

**Q.** What is sinne?

**A.** The *k* transgression of Gods Law



## beginning of Chri

Law: 1. Iohn. 1. 4.

Q. What was the first sinne by which came this spirituall nakednesse?

A. Adams / eating of the forbidden fruit: Gen. 3. 7.

Q. Who drew Adam to that sinne?

A. The old Serpent the diuell hee was the murtherer from the beginning *m*: Revel. 12. 9. Gen. 3. 1. Ioh. 8. 44.

Q. What entred into the world thereby?

A. Death came over all men: Rom. 5. 12.

Q. Why? there was but one man sinned.

A. Yet by the offence of one the guilt came vpon all: *n* Rom. 5. 18.

Q. In what state then are wee of our selves?

A. Bozne in iniquitie *o* and the children of wrath: Ephes. 2. 3. Psal. 51. 5.

Q. And what is belonging to us?

A. Except sin whatsoever.

The nakednesse which Adam then saw in himselfe, was of the soule especially, which brought the shame of bodily nakednesse. *m* Both of bodie and soule.

*n* We were all in Adams loynes, and Adam was a publike person.

*o* Being both void of all goodnesse, and apt

and prone to any

# The Doctrine of the

Q. That is, turne  
from all our sins  
vnto God, and  
become new  
creatures, 2 Cor. 5  
17.

A. Except wee repent, we  
shall all perish: Luke 13.3

Q. Can we by no meanes re-  
medy this?

A. No: for what can a man  
giue for recompence of his soule?  
Mat. 16.26

A Causes or  
meanes.

Q. VVhat is then the onely  
name q giuen vnder heauen  
whereby we must be saued?

A. Iesus Christ: A&t. 4.12.

Q. What is Iesus Christ?

A. A holy thing bozne of a wo-  
man, & and called the Sonne of  
God: Luke 135.

At his birth he  
first became man,  
yet was alwayes  
God ouer all,  
blessed for euer,  
Rom. 9.5.

Q. What hath he done for vs?

A. He hath giuen himselfe for  
vs: Ephes. 5.2.

To bee a sacri-  
fice for our sins,  
which sheweth  
both his loue  
and sufficiencie  
of his sacrifices.

Q. VVherefore hath God sent  
him to doe this for vs?

A. That wee should not pe-  
rish, but haue life euermlasting.  
Iohn 3.16.

Q. How doth he bring this to  
passe for vs?

A. By being our redempti-  
on: and our righteousness:

That saueth vs  
from perishing.

Thereby haue life euermlasting,

1 Cor.



## **beginning of Christ.**

**1 Corinthians, 1.30.**

**Q. How is hee our Redemp-  
tion.?**

**A. Because he hath bought vs  
with the price of his owne blood.**

**1 Cor. 6.20. 1 Pet. 1.19.**

**Q. How is hee our righteous-  
nesse?**

**A. Because hee doth present  
vs without fault in Gods sight:  
Col. 1.22.**

**Q. How are we made righte-  
ous through Christ?**

**A. As hee was made sinne for  
vs: x 2 Cor. 5.21.**

**Q. How come we to the know-  
ledge of all this?**

**A. By the word of Truth  
which is the Gospel. Col. 1.5.**

**Q. What is the Gospell?**

**A. Glad tidings to all Gods  
people, y Luke 2.10.**

**Q. To whom doe these bene-  
fits of Christ appertain?**

**A. Even to those which beleue  
in his name: Ioh. 1.12.**

**Q. What is faith?**

**\* Our sin was im-  
puted to him,  
and so his right-  
eousnesse to vs,  
which is also ac-  
companied with  
sanctification, as  
a testimony to  
our soules of our  
discharge before  
God.**

**y So much is  
meant by (the  
people) The, is  
a word of distinc-  
tions: compare,  
Matth. 1.21.**

**\* Faith is the  
condition of the  
new couenant.**

## The Doctrine the of

By prooffe of  
Scripture, and  
by comfortable  
experience in a  
mans own soule.

b Besides whom  
no other is to be  
looked for.

c That is, beleeue  
in him: Ioh. 6. 35.

d Worke faith in  
him by his spirit,  
and of vnwilli-  
ng meth  
make him wil-  
ling.

\* That is, who is  
endued with  
gifts to teach:  
for God sends  
no other.

e To listen and  
to bee able to  
make a good vse  
of things taught.

A. To know a that Iesus is  
the Christ b the Sonne of the li-  
ing God: Ioh. 6. 69.

Q. Is it not in our power to  
beleeue?

A. No man can come c to  
Christ, except God the Father  
draw him d. Ioh. 6. 44.

Q. VVhat is the outward  
meanes by vvhich Faith com-  
meth?

A. The hearing of a Prea-  
cher which is sent \* : Romans  
14. 15.

Q. VVhat is the inward  
meanes?

A. The opening of the heart,  
e Act. 16. 14.

Q. When doth the word prea-  
ched worke best with the hea-  
rers?

A. When it is receiued, not  
as the word of man, but as it is  
indeed the word of God: 1 Thes.  
2. 13.

Q. What is specially to bee  
cared for, by those whi ch think  
they



## beginning of Christ:

they haue faith?

A. To p<sup>r</sup>ooue f<sup>r</sup> themselves whether they are in the faith or no: 2 Cor. 13. 5.

Q. VVhat is the principall fruit of faith by which it is knowne?

A. The purifying of the h<sup>e</sup>art, Act. 15. 9.

Q. VVhat is the surest note of a purified heart?

A. A desire in all things to liue honestly, h<sup>e</sup> Heb. 13. 18.

Q. VVhat is chiefly to be vr-  
ged vpon those which belceue?

A. That they bee carefull to their soorth good workes. i<sup>n</sup> Ti-  
tus, 3. 8.

Q. VVhat workes be good?

A. Such as God requireth, k<sup>ey</sup> Micah, 6. 8.

Q. VVhen are our workes cal-  
led good?

A. When wee haue respect to all Gods commandements: Psa. 119. 6.

Q. How many bee the com-

B

man-

f Because it is an easie and danger-  
ous thing there-  
in to be deceiued

g The heart is  
wicked aboue all  
things: Ier. 17. 9  
and the thoghts  
of it are onely:  
euill euery day  
Gen. 6. 5.

h A making con-  
science to avoid  
euery sinne. :  
i For the glory of  
God and the ex-  
ample of others.  
Mat. 5. 16. For the  
crediting their  
profession: Tit. 2.  
20: & sealing vp  
to themselves  
their election:

2 Pet. 1. 10.  
k The wil of God  
is the rule of all  
good.

l Not seeking a  
dispensation for  
any one sin, and  
doing good d<sup>u</sup>-  
ties for the com-  
mandement sake

# The Doctrine of the mandements of God?

A. Tenne: Exod. 34. 28.

Q. VVhat is the brieft sum  
of them all?

m Thus is the law  
of God spirituall,  
binding euen the  
most secret  
thoughts.  
Rom. 7. 14.  
n Hee worketh  
both the will and  
the deed: Pb. 2. 13  
o For euen our  
righteousnesse is  
as filthy clouts.  
Esay 64. 6.  
p The Papists di-  
vide our saluati-  
on betweene  
thesetwo.  
q No: to goe for-  
ward is to goe  
backward, and he  
which thinkes he  
hath grace e-  
nough hath none  
at all: Luk. 8. 18.  
r In knowledge,  
in faith, and in  
obedience.

A. Thou shalt loue the Lord  
thy God with all thy heart, with  
all thy soule, and with all thy  
minde, m and thy neighbour as  
thy selfe: Mat. 22. 37. 39.

Q. Are wee our selues suffici-  
ent to doe good workes?

A. No: our sufficiency is of  
God: n 1 Cor. 3. 5.

Q. Are wee then saued by our  
workes?

A. No: but by grace o, Eph.  
2. 8. 9.

Q. Is not our saluation part-  
ly by workes, partly by grace p?

A. Then grace were no grace:  
Rom. 11. 6.

Q. VVhat is further required  
of a Christian?

A. To encrease q more and  
more: r 1 Thes. 4. 1.

Q. How many meanes bee  
there to further our encreasing?

Three



## beginning of Christ

A. Three especially.

Q. VVhat is the first?

A. The sincere milke of Gods

Word: 1 Pet. 2. 2.

Q. How many wayes be there of vsing the Word?

A. Four.

Q. VVhat is the first?

A. A publike hearing, with an honest & good heart / Lu. 8. 15

/ A heart like the good ground, inwardly well seasoned, and bringing forth good fruit outwardly.

Q. VVhat is the second?

Try all things, 1 Thes. 5. 21.

A. Daily searching of the scriptures, whether those things which wee heare are so: Acts

17. 11.

Q. VVhat is the third?

A. To let it bee our meditation: Psal. 119. 97.

To know what meditation is, see these two places.

Q. VVhat is the fourth?

A. To talke of it: Deuteronomy, 6. 7.

Ps. 77. 6. Luk. 2. 19 With sobriety, reuerence and humility.

Q. VVhat is the second means to edifie vs in our holy faith?

A. Praying in the holy Ghost: Jude 20.

Q. What is Prayer?

x By the direction of Gods spirit

A. A powring out of the very soule

## The Doctrine of the

**y** Therefore praier soule before the Lord y : 1 Sam. 1. 15. Pla. 62. 8.  
must be with humilitie, feeling, and faith.

**z** But one, as there is but one God.

**a** Sheweth vs our wants, and teacheth vs how to behaue our selues as we ought.

**b** Seeing they be seales, they doe confirme faith.

**c** Only these two are Sacraments, because to these two onely it is promised, that by the right vsing of the outward signes in them, the fauor of God in Christ shall be sealed vp vnto our soules.

**Q.** VWho is the onely mediator by whom we must pray?

**A.** There is one z Mediator, Jesus Christ: 1 Tim. 2. 5.

**Q.** Know wee how to pray as vve ought?

**A.** So : yet Gods Spirit helpeth our infirmities: 4 Rom. 8. 26.

**Q.** VWhat is the best rule of prayer?

**A.** That which Christ taught: Matt. 6. 9.

**Q.** VWhat is the third meanes of our spirituall increase?

**A.** The vse of the seales b of Righteousnesse, the two Sacraments: Rom. 4. 11.

**Q.** VWhat be they?

**A.** Baptisme and the Lords Supper : c Mat. 28. 19. 1 Cor. 11. 23.

**Q.** How doth Baptisme strengthen our faith, and further our obedience?

When



## beginning of Christ.

**A** When wee duely consider  
the nature and end of Baptisme.

**Q.** VVhat is the nature of  
Baptisme?

**A.** It is the washing *d* of the  
new birth : Tit. 3. 5.

**Q.** Can the washing of the  
flesh saue vs?

**A.** Baptisme is but a figure:  
*e* it is the blood of Christ which  
purge<sup>th</sup> the conscience *f* : 1 Pet.  
3. 21. Heb. 9. 14.

**Q.** VVhat is the end of our  
washing in Baptisme?

**A.** That we should bee holy  
and without blame, zealous of  
good works *g* : Ephesians 5. 27.  
Tit. 2. 14.

**Q.** How doth the Sacrament  
of the Lords Supper increase  
our faith?

**A.** Because it sheweth the  
Lords death, untill hee come :  
*h* 1 Cor 11. 26.

**Q.** How must this Sacra-  
ment be vsed?

**A.** Euery man must examine

*d* A washing,  
which both de-  
clareth & sealeth  
to vs our new  
birth, and there-  
fore must en-  
crease our com-  
fort in Christ.

*e* Which doth  
shadow out our  
sanctification and  
deliuerance from  
sinne and death.  
*f* The outward *f*  
signe doth not  
it selfe bestow  
grace.

*g* The meditation  
hereof will stir vs  
vp to obedience.

*h* Christs death  
is the ground of  
our faith.

## The Doctrine of the

Touching his ; himselfe, and so let him eat of  
faith and repen- the bread, and drinke of the cup :  
tance.

1 Cor. 11. 28.

Q. VVhat must euery Christi-  
an make account of, that hold-  
eth this course ?

A. That he must through ma-  
ny afflictions enter into the king-  
dome of God: Acts 14. 22.

Q. Is it good for vs to bee af-  
flicted?

A. Yea, in sundry respects :  
Psa. 119. 71.

Q. VVhat is one?

A. Before wee bee afflicted  
we goe astray: Psa. 119. 76.

Q. VVhat is another?

A. In our affliction wee will  
seeke God diligently: Hos. 5. 15.

Q. VVhat is the third?

A. Affliction maketh our faith  
much more precious then gold :

1 Pet. 1. 7.

! The strength of  
our faith is tried,  
and our experi-  
ence of Gods  
loue encreased  
by affliction.

Q. How many sorts of af-  
flictions be there?

Q. Two : inward and out-  
ward.

Q. VVhat



## beginning of Christ.

**Q.** What bee inward afflictions?

**A.** Satans buffetings, and the drawing by our owne concupiscence, *m* 2 Cor. 12. 17. James 1. 14.

*m* The corruption and sin that dwelleth in vs.

**Q.** How doth Sathan deale with Gods children?

**A.** Hee doth winnow them *n* as wheat: Luke 22. 31.

*n* Sift the by sundry tentations.

**Q.** What is our dutie therefore?

**A.** To be sober *o* and watching *p*, putting on the whole armour of God: 1 Pet. 5. 8. Ephes. 6. 11.

*o* Both in applying the inward graces of the mind, *kom*. 1. 2. 3. and in vsing the outward blessings of this life.

**Q.** What is our comfort herein?

**A.** Christ hath praied that our faith may not faile: *q* Lu. 22. 32.

*p* For the preuenting of assaults.

**Q.** Yea, but the diuell is a roaring Lion?

*q* The praier for the disciples is for all beleeuers. *Iohn* 17. 20.

**A.** Greater is he which is in *r* vs, then hee which is in the world: *f* 1 Iohn 4. 4.

*r* Christ by his spirit.

**Q.** How doth our inward concupiscence afflict vs?

*f* Satã the Prince and God of this world: 2 Cor. 4. 4

## The Doctrine of the

Hence ariseth  
the combat be-  
twixt the flesh &  
the spirit in Gods  
children: *Gal. 5. 15*

That euill mo-  
tions may either  
no  
be soon suppres-  
sed.  
(w) Is made  
more manifest.

x By accepting  
the will for the  
deed: *2 Cor. 8. 12.*

God performeth  
the good worke,  
he hath begun:  
*Phil. 1. 6.*

A. When it leadeth vs cap-  
tine, that we cannot doe the good  
which wee would: *1 Rom. 7.*  
*19. 23.*

Q. What is our dutie heere-  
vpon?

A. To keepe our hearts with  
all diligence: *11 Pro. 4. 23.*

Q. What is our comfort in  
this case?

A. The power of God is made  
perfect (w) by our weakenes:  
*2 Cor. 12. 9.*

Q. But alas we come far short  
of our duties?

A. The Lord will spare vs,  
x as a man spareth his owne  
sonne that serueth him: *Mal.*  
*3. 17.*

Q. Put case the child of God  
fall into some foule euill?

A. Though he fall, yet hee  
shall not be cut off: for the Lord  
putteth vnder his hand: *y Psa.*  
*37. 24.*

Q. What bee outward af-  
flictions?



## beginning of Christ:

18

A. In good name, in goods, in person.

Q. What is affliction in good name?

A. When all manner of euill is spoken against vs for Christs sake & falsly: Mat. 5. 11.

Q. What must be our care in such cases?

A. To haue our conuersation honest, that those which speake euill, may either bee converted or ashamed: c 1 Peter 2. 12. Tit. 2. 8.

Q. What is our comfort in this crosse?

A. The reward is great in heaven: Mat. 5. 12.

Q. What is affliction in goods?

A. Losses of diuers kindes.

Q. What is chiefly to be thought vpon in such an affliction?

A. That wee open not our mouth, because it is the Lord that hath done it: f Ps. 39. 9.

Q. What

a For malice to our good profession.

a Let none of you suffer as an euill doer: 1 Pet. 4. 15

b By our good example.

c When they haue no iust cause of reproach.

d This was Christs owne comfort in the like case.

Heb. 12. 2.

e To marmure or repine.

f It is come to passe by his pro-

vidence: Iob. 5. 6.

## The Doctrine of the

Q. VVhat is our comfort heerein?

A. The Lord is able to giue vs more: 2 Chron. 25.9.

Q. But how if he still keep vs lowe?

A. Yet a good conscience which assureth g is a continuall feast, b Pro. 15. 15.

aman of Gods fauour in Christ  
And of his own care to liue vp-rightly.

Q. VVhat is affliction in a mans person?

A. Sicknesse and death.

Q. What is the first thing to be done in sicknesse?

i A continuall matter of reioy-  
cing: 2 Cor. 1. 12.

Sinne is the cause of all sicknesse, and therefore must first be looked to.

A. That we confesse against i our selues, our wickednes vnto the Lord: Psal. 32.5.

k Will giue patience for the present, and health after, if he see it good.

Q. VVhat is our comfort in sicknesse?

A. That the Lord will turn all our bed k in our sicknes: Ps. 41.3

l As wee did before our sicknes: for God doth not visit in vain.

Q. How if the Lord recover vs?

A. Wee must sinne no more lest a worse thing come vnto vs: Iohn 5. 14.

Q. Is it not lawfull to vse charmes



## beginning of Christ:

charmes for the curing of diseases?

A. Let there bee no charmer found among you, saith **G D D**:  
Deut. 18. 10. 11.

Q. But yet many haue beene holpen by such meanes?

A. We may not doe euill that good may come thereby: Rom. 3. 8.

Q. VVhat is our principal dutie in respect of death?

A. To die daily: 1 Cor. 15. 31.

Q. VVhat is the best comfort when the time of departing is at hand?

A. That wee haue kept the faith, 2 Tim. 4. 7.

Q. VVhat besides?

A. That Christ hath plucked out the sting of death which is sin: 1 Cor. 15. 55. 56.

Q. VVhen will God wipe away all teares from the eyes of his children?

A. At the time of refreshing,  
Reuelas

*m* This is the common pretence of the ignorant, nor considering that the diuel bringing ease to the body, intendeth mischief to the soule.

*n* Still looking for death, and preparing to entertaine it.

*o* Haue been steadfast in the profession of the truth.

*p* Sinne being pardoned, death is not dangerous

## The Doctrine of the

¶ That time is  
the time of full  
redemption.

*Rom. 8. 23*

¶ Revelations, 21. 4. Acts,  
3. 19.

Q. VVhat time is that?

A. When that same Jesus  
Christ which is now preached  
unto us, shal come to iudgement:  
Acts. 2. 19.

Q. Is that time neere?

A. The Judge standeth be-  
fore the doore: I am. 5. 9.

Q. In what manner will hee  
come?

A. In his glory and all his  
holy Angels with him: Matth.  
25. 31.

¶ He makes way  
to this separation  
daily by the prea-  
ching of the gos-  
pel: *Mat. 3. 12*

¶ Sounding in  
his word.

¶ That truth of  
doctrine & man-  
ner of holy li-  
ving, which are  
taught by him.

¶ Not only open  
infidels, but also  
such as make a  
shew of godlines,

but deny the  
power thereof.

Q. VVhat will he doe when  
he commeth?

A. Hee will separate the  
sheepe from the goates: & *Mat.*  
25. 32.

Q. VVho be his sheepe?

A. They which heare and  
know his voyce, and follow  
him, & *Ioh. 10. 4. 27.*

Q. VVho be the goates?

A. They which beleue not,  
& *Ioh. 10. 26.*

Q. VVhat



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Q. VVhat vwill he say to the sheepe?

A. Come ye blessed, inherite  
(w) a Kingdome : Matthew, 25.34.

(w) They are heires annexed with Christ :  
*Rom. 8. 17*

Q. VVhat will hee say to the goates?

A. Depart from me, yee cursed : Mat. 25.41.

Q. VVhat shal then become of the sheepe?

A. Where Christ is .x., there shall they be also : Iohn 14. 3.

x In his presence is the fulnesse of ioy : *Psal. 16. 11.*

Q. VVhat shal happen to the goates?

A. Euerlasting perdition :  
y 2 Thes. 1.9.

y They shall bee euer dying, yet neuer dye.

Q. VVhat must vwee doe till that day commeth?

A. Looke for it, & and ha-  
sten to it, praying daily : Euen  
so, come Lord Jesus : 2 Peter,  
3. 12. Reuel. 21. 20.

& Not putting it far off, but still expecting it.

# The Doctrine of the

*A Direction for a mans daily carriage.*

**Q. VV**hat must our first worke bee in the morning?

**A.** To let our prayer come before the Lord, and to praise his mercy: *a* Psalme, 88. 13. Psal. 59. 16.

*a* Which hee sheweth in our continual preservation: and thus to do is to awake with God.

*b* Therefore neither costly beyond ability, nor garish beyond modesty,

*c* Euery man ought to haue honest calling. *Gen.* 3. 19.

*d* To remember his al. seeing presence, and to seek to approue our selues vnto him.

*e* Such as may be a witnesse of the grace of the heart.

**Q. VV**hat must our appa-  
rell bee?

**A.** Such as becommeth those which professe the feare of God: *b* 1 Tim. 2. 10.

**Q. VV**hat is then next to be done?

**A.** We must follow our owne businesse with quietnesse, *c* 1 Thes. 4. 11.

**Q. VV**hat must chiefly be ca-  
red for in our businesse?

**A.** To walke with GOD: *d* Gen. 5. 22.

**Q.** What must our speech be?

**A.** Gracious alwayes: *e* Colossians, 4. 6.

**Q. VV**hat



## beginning of Christ.

Q. What things must chiefly  
be avoided in speaking?

A. Lying, swearing, filthi-  
nesse, foolish talking, iesting, rat-  
ing: f Ephes. 4. 24. 25. Iam. 5.  
2. 1 Cor. 5. 11.

Q. VVhat company must we  
kepe?

A. All our g delight must be  
in the Saints h in earth: Psal.  
5. 3.

Q. VVhat must we doe when  
we come to our meat?

A. Wee must looke i vp to  
heauen, and giue thanks: Mat.  
4. 19.

Q. How many things must  
chiefly bee looked vnto in our  
meat?

A. Three:

Q. VVhat is the first?

A. That our hearts bee not  
oppressed with surieting & drun-  
kennesse: Luke 21. 34.

Q. VVhat is the second?

A. That wee forget not the  
worke k of the Lord: Esa. 5. 12 vs food.

Q. VVhat

f This is called  
rotten communi-  
cation, bewray-  
ing a corrupt

heart. Ephes. 4. 24

g Wee may and  
must shew to o-  
thers a loue of  
pietie, but not of  
delight.

h Which make  
conscience of a  
holy life.

i Lift vp our  
hearts.

k The end why  
the Lord giueth

## The Doctrine of the

Q. VVhat is the third?

A. That of that which remaineth nothing bee lost: Iohn, 6. 12.

Q. Ought not some time of euery day be set apart for spirituall vses?

A. Wee must redēme the / time because the daies are euil: Ephes. 5. 16.

Make the best  
vse of our time.

Q. May not recreation bee sometimes vsed?

Such are none  
of those sports,  
which beget  
lightnesse & im-  
pudency, or stand  
only vpon hazard,  
being no exercise  
either of wit or  
body. These haue  
the good report,  
neither of the  
Scripture, nor of  
the godly wise.

A. Yes, there is a time to  
laugh: Eccles. 3. 4.

Q. VVhat kind of sports may  
we vse?

A. Such as be of good report:  
Phil. 4. 8.

Q. How many things must be  
looked to in the vse of our de-  
lights?

A. Two.

Q. VVhat is the first?

Pauli oyneth  
reioycing with  
praier: to teach  
that mirth is euil  
when it hindreth  
prayer.

A. That our reioycing hin-  
der not better duties: 1 Thes.  
5. 16. 17.

Q. VVhat the second?

A. That



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A. That wee cause not our  
conuersation to be euill spoken  
of: p Rom. 14:16.

Q. VVhat is the euening  
dutie?

A. To examine our selues  
vpon our bed, and euery man to  
say to himselfe, what haue I  
done: Ps. 4.4. Ier. 8.6.

Q. VVhat must we doe else?

A. Pray: r Psal. 55.17.

Q. How many things make  
 sleepe comfortable?

A. Two.

Q. VVhat is one?

A. Honest labuor. / Eccles.  
5. 11.

Q. VVhat is the other?

A. A godly care to thriue.  
in religion: Prouerbs, 3. 13  
21.24.

Q. How must sleepe bee  
vsed?

A. Loue it not, lest thou  
come to pouertie: Prouerbs,  
29. 13.

o Our Christian  
liberty to vse de-  
light.

p As though it  
were the ground  
of licentiousnes.

q What hath  
been our beha-  
uour that day.

r That the sin of  
the day past may  
be pardoned, and  
in the night fol-  
lowing wee may  
be preserved.

s In the duties of  
a mans lawfull  
calling.

t Read the place,  
and so much shall  
appeare.

# The Doctrine of the

## *Personall duties.*

« To aduance  
true Religion:  
and this belongs  
to euery one in  
authoritie: accor-  
ding to his place,  
euen from the  
King to the low-  
est officer.

## *The Magistrates dutie.*

Q. VVhat is the principall  
dutie of the Magistrate?

A. To beautifie the house of  
God: « Ezeck. 7. 27.

Q. How must he carry him-  
selfe among the people?

A. As a Minister of GOD  
for the peoples wealth: Romans  
13. 4.

Q. How shall he procure the  
peoples wealth?

A. If hee bee for the praise of  
them that doe well, and the pu-  
nishment of euill doers: 1 Pe-  
ter, 2. 14.

Q. What kinde of men are  
fit to be Magistrates?

A. Men of courage, fea-  
ring GOD, dealing truely, and  
hating couetousnesse, Exod. 18.  
21.

## *The Subiects dutie.*

Q. VVhat is the subiects dutie?

A. To



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A. To bee subiect for conscience sake: (w) Rom. 13. 5.

Q. VVhat else?

A. To pray for them that are in authoritie: x 1 Timothie, 2. 2.

Q. VVhat besides?

A. Not to curse the Magistrate so much as in a thought: Eccles. 10. 20.

Q. Is there any other dutie?

A. Wee must not ioyne with them that are seditious: y Pro. 24. 21.

### *The Ministers dutie.*

Q. VVhat is the Ministers dutie?

A. To take heed to his Ministry which hee hath receined, that hee fulfill it: Colossians, 4. 17.

Q. How may that be done?

A. 1 By watching continually over the flock: z Esa. 66. 6. Acts 20. 28.

2 By being diligent to know

(w) Knowing magistracy to be Gods ordinance.

x If they be good that they may be strengthened, if euill, that they may be reformed.

y These three latter duties flow from the former of subiection for conscience sake; he that is so, will pray, will neither in hart curse, nor in act rebell.

z For Satan seeketh continually to deuour.

# The Doctrine of the the estate of his flock : *a* Prou. 27.23.

This rule of  
*Salomon* may bee  
fely applied to  
this matter, see-  
ing euery Mini-  
ster is a shep-  
heard.

*b* He must bee  
studious that he  
may be full of  
matter.

*c* With this must  
goe administering  
the Sacraments  
as occasion shall  
require.

*d* The word in  
the Greeke sig-  
nifieth so much.

*e* Hee must bee  
a man of sound  
Iudgement.

3 By giuing attendance to  
reading : *b* 1 Tim. 4. 13.

4 By not beeing intangled  
with the affaires of this life : 2  
Tim. 2. 4.

5 By being instant in preas-  
ching the Word : *c* 2 Tim. 4. 2.

6 By catechising : *d* Gala-  
thians 6. 6.

7 By being an example to  
them that beleene : 1 Tim. 4. 12.

Q. What is the punishment  
of a negligent Minister ?

A. *G D D* will require the  
peoples blood at his hand : Eze-  
kiel 33. 8.

Q. How many things are  
cheifly necessary for him that is  
to be a Minister ?

A. *Tw.*

Q. What is the one ?

A. That he hold fast the faith-  
full Word : *c* Tit. 1. 9.

Q. What is the other ?

A. That he bee able to exhort  
with



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with wholesome doctrine, and  
improve them which say against  
it: *f* Tit. 1. 10.

*f* He must have  
also the gift of  
Teaching

### *The Peoples duty.*

Q. VVhat is the peoples duty  
in regard of such a Minister?

A. The peoples duty hath  
five branches.

Q. VVhat is the first?

A. To obey & submit them-  
selves: *g* Heb. 13. 17.

*g* To the sound-  
ness of doctrine  
and power of ex-  
hortation

Q. VVhat is the second?

A. To have him in singular  
love, & to know him *h*: 1 Thes-  
salonians 5. 13.

*h* to reverence  
him

Q. VVhat is the third?

A. To make him partaker of  
all their goods: Gal. 6. 6.

Q. VVhat is the fourth?

A. To pray for him that vo-  
luntage may be given him: E-  
phesians 6. 19.

Q. VVhat is the fifth?

A. To receive no accusation  
suddenly against him: 1 Ti-  
mothee 5. 19.

*i* It was a directi-  
on given special-  
ly to Church-Ru-  
lers, but may be  
applied to pri-  
vate men

## The Doctrine of the

**Q.** VVhy must the people thus carry themselves to their Minister?

**A.** For three causes.

**¶** He is imploied in the gathering together of the Saints: *Eph. 4. 12*

**Q.** VVhat is the first?

**A.** Because hee worketh the Lords worke: *1 Corinthians, 16. 10.*

**¶** Therefore they are their owne foes that withstand him.

**Q.** VVhat is the second?

**A.** Because he watcheth over their soules, and must give account thereof: *m Heb. 13. 17.*

**m** He is bound in conscience to doe that which hee doth.

**Q.** VVhat is the third?

**A.** Because otherwise hee shall doe his dutie with griefe, which is vnprofitable for the people: *\* Heb. 13. 17.*

**\* The Lord seeing the griefe of his soule, wil punish those which caused it.**

### *Household duties.*

**n** For this end he must haue religious exercises in his house; as praier, catechizing, reading the Scriptures, and must also bring his people to the congregation.

**Q.** What is the duty of the master of the family for matter of Religion?

**A.** To commaund his household to keepe the way of the Lord: *n Gen. 18. 19.*

**Q.** What is his dutie for outward things?

**A.** To



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A. To make prouision o for o By honest  
those of his owne household : 1 meanes.  
Tim. 5. 8.

Q. What is the wifes dutie  
in these things ?

A. To bee a helpe to her  
p husband : Gen. 2. 18.

p Both in matters  
of religion and in  
outward things.

Q. What is the mans dutie  
in regard of his wife ?

A. To dwell with her, and to  
loue her as his owne body : Eph.  
5. 28. 1 Pet. 3. 7.

Q. What is the womans duty  
to her husband ?

A. To bee subiect to him, as  
vnto the Lord : q Ephesians,  
5. 22.

q That is willing  
ly, and cheere-  
fully in all lawful  
things.

Q. What is his duty whom  
God hath made a Father ?

A. To bring vp his children  
in the instruction and informati-  
on of r the Lord : Ephes. 6. 4.

r In religion, in  
good manners,  
and in an honest  
calling.

Q. What is the mothers duty ?

A. To nourish her children  
and instruct them : s 1 Tim. 5. 10  
Pro. 31. 1.

s Salomon setteth  
downe the lesson  
which his mo-  
ther taught him.

Q. VVhat is the masters du-

## The Doctrine of the

¶ By seruants are tie in respect of his seruants : ?

meant those that  
are imployed by  
vs in our busines,  
whether they do  
dwell with vs or  
otherwise

\* That which  
their honest ser-  
uice deserueth

(w) For pieties  
sake, and without  
breach of pietie

A. To doe vnto them that  
which is iust and equall: \* Co-  
lossians 4. 1.

Q. What is childrens dutie  
to their parents ?

A. To obey them in the Lord:  
(w) Ephes 6. 1.

Q. What is childrens duty to  
each other ?

A. Not to fall out : Genesis  
45. 24.

Q. What is seruants duty ?

A. In singlenesse of hart and  
all good faithfulness to please  
their masters, yea though they  
bee froward : Eph. 6. 5 Tit. 2. 10.  
1 Peter 2. 18.

### *The Dutie of single persons.*

Q. What is required of per-  
sons vnmarried ?

A. If they cannot abstaine,  
they must marry : \* 1 Corin-  
thians 7. 9.

Q. How must they marry ?

A. Onely in the Lord :  
1 Cor.

\* It is a generall  
commandement  
appertaining to  
all sorts of men



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1 Corinthians 7. 3. 9.

With consent  
of parentes, and  
with care had of  
Religion.

*The duties of neighbours each  
to other.*

Q. What is required of  
neighbours that liue & conuerse  
together?

A. To consider one another,  
to prouoke vnto loue, & to good  
worke: Heb. 10. 24.

Q. How must we be affected  
in respect of those things which  
happen to our neighbours?

A. We must reioyce with  
them which reioyce, and weepe  
with them that weepe: & Ro-  
mans 12. 15.

& Be ready to re-  
lieue their mis-  
eries as we are  
able, yea and in  
some cases aboue  
abilitie. 2 Cor. 8. 3

Q. What is the benefit of a  
good neighbour?

A. Hee is better then a bro-  
ther a farre off: & Pro. 27. 10.

Q. What is the best meanes to  
preserue good neighbours?

A. He that hath friends must  
shew himselfe friendly: Prou.  
18. 24.

Q. But how if there bee iar-  
ring

a Either in place  
or in kinde affec-  
tion.

The Doctrine of the  
ring sometime?

A. Let not the Sunne go  
downe vpon your wrath: Ephe  
sians 4. 26.

Q. Put case a man bee daily  
prouoked.

A. Bee not overcome with  
euill, but overcome euill with  
goodnesse: Rom. 12. 21.

Q. When a man hath many  
enemies, what is the best way to  
haue peace?

A. If a mans wayes please  
God, he will make also his ene-  
mies bee at peace with him:

b Namely, vnlesse b Pro. 16. 17.

the Lord in his  
wisdome know it  
to be better for  
vs to be exerci-  
sed with the ma-  
lice of euill men.

c By hard & ex-  
treame dealing,  
racking, vsury,  
taking aduanta-  
ges, &c.

Q. How if a man liue in a  
place so wicked, that it is not  
safe for him almost to be familiar  
with any?

A. Hee must strive to shine  
like a light in a naughtie and  
crooked generation: Phil. 2. 15.

*A direction for matters of  
contract.*

Q. How must wee carry our  
selues



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elues in our dealings with men?

A. Wee must neither oppresse,  
nor defraud *a* any man in any  
thing: I Thes. 4. 6.

*d* By cunning &  
subtile courses<sup>r</sup> as  
false weights, &c.

Q. What is the rule by which  
our contracts must be guided?

A. Whatsoever wee would  
that men should doe to vs, wee  
must doe euen so to them: Mat.  
7. 12.

## *The rich mans Dutie.*

Q. What is the rich mans duty?

A. To honour God with his  
riches: Pro. 3. 9.

Q. How is that done princi-  
pally?

A. If he be rich in good worke  
and ready to distribute: *e* I Ti-  
mothy, 6. 18.

*e* By giuing or  
lending freely,  
Deut. 15. 8, and  
sometimes by  
forgiuing debts,  
Neh. 5. 9. &c.

Q. How many things must a  
rich man take heede of?

A. Two: high mindednesse,  
and confidence in his wealth:  
Tim. 6. 17.

*f* A conceit that  
he is in Gods fa-  
uour, and such a  
man as he ought  
to be, because he  
is rich.

Q. What must bee the rich  
mans ioy?

A. That

## The Doctrine of the

g By seeing the  
vanity and dan-  
ger of riches.

A. What hee is made low  
g Iam. 1. 10.

### *The poore mans dutie.*

Q. What is the poore man  
dutie?

A. To learne to know  
how to bee abased and to haue  
want: Phil. 4. 12.

Q. What is the best meanes  
by which a man may be assured  
while he liueth, neuer to fall in  
to extremitie?

A. To seeke first the king-  
dome of God, and the righteou-  
nesse thereof: b Matt. 6. 33.

That newnesse  
of life which be-  
commeth the  
hires of Gods  
kingdome  
i That is the  
meaning of the  
holy Ghost in  
this place

Q. What must be the poore  
mans ioy?

A. That he is exalted (to be  
the child of G D D by grace, i  
Iam. 1. 9.

### *The duty of aged persons.*

Q. What is the duty of the  
aged man?

A. To be sober, honest, dis-  
creet, sound in faith, in loue and  
pati



## beginning of Christ.

patience. *k* Titus 2. 2.

*Q.* VVhen is age a crowne of glory?

*A.* When it is found in the way of righteousness: Prov. 16. 31.

*k* these duties are required of al but specially of the aged.

*l* That is, when it doth truely deserve reverence?

*Q.* VVhat is required of elder women?

*A.* To bee of such behauiour as becommeth holinesse, and to instruct the yonger women: Titus 2. 3. 4.

*The young mens dutie.*

*Q.* How many be the duties of young folke?

*A.* Three especiall.

*Q.* VVhat is the first?

*A.* To remember their<sup>m</sup> Creator: Eccles. 12. 1.

*Q.* What is the second?

*A.* To be sober minded, and to flee the lusts of youth: Tit. 2. 6

2 Tim. 2. 22.

*Q.* What is the third?

*A.* To honour the person of the aged: Levit. 19. 32.

*Q.* VVhere

*m* To consecrate there fresh yeeres to the knowledge and service of God.

## The Doctrine of the

**Q.** Wherewithall shall a young man redresse his way?

**A.** In taking heed thereto according to Gods Word: Psalm. 119. 9.

### *The Summe of all,*

**Q.** What is the brieft summe of the whole dutie of man?

**1.** To be carefull not to offend God.

**2.** To haue an eye to his reuealed

will, and to make

it our counseller in the way of sal-

uation. Ps. 119. 24

**A.** To feare God, & keepe his commandments: Eccles. 12. 13.

**Q.** What is the reward of all?

**A.** He that doth these things shall neuer be moued: Ps. 15. 5.

*Let God alone haue the glory:*

**FINIS.**